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TORONTONIANS URGED TO SAVE JEWISH EDUCATION (EDITORIAL PAGE 4)

CANADA'S
NATIONAL-JEWISH
NEWSPAPER

THE CANADIAN JEWISH NEWS

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TORONTO & MONTREAL, FRIDAY SEPTEMBER 11th, 1964



DAY OF ATONEMENT — A section of an 18th-century Italian Holy Ark curtain bears a Yom Kippur message of repentance. — Yom Kippur will be ushered in on Tuesday evening, September 15th.

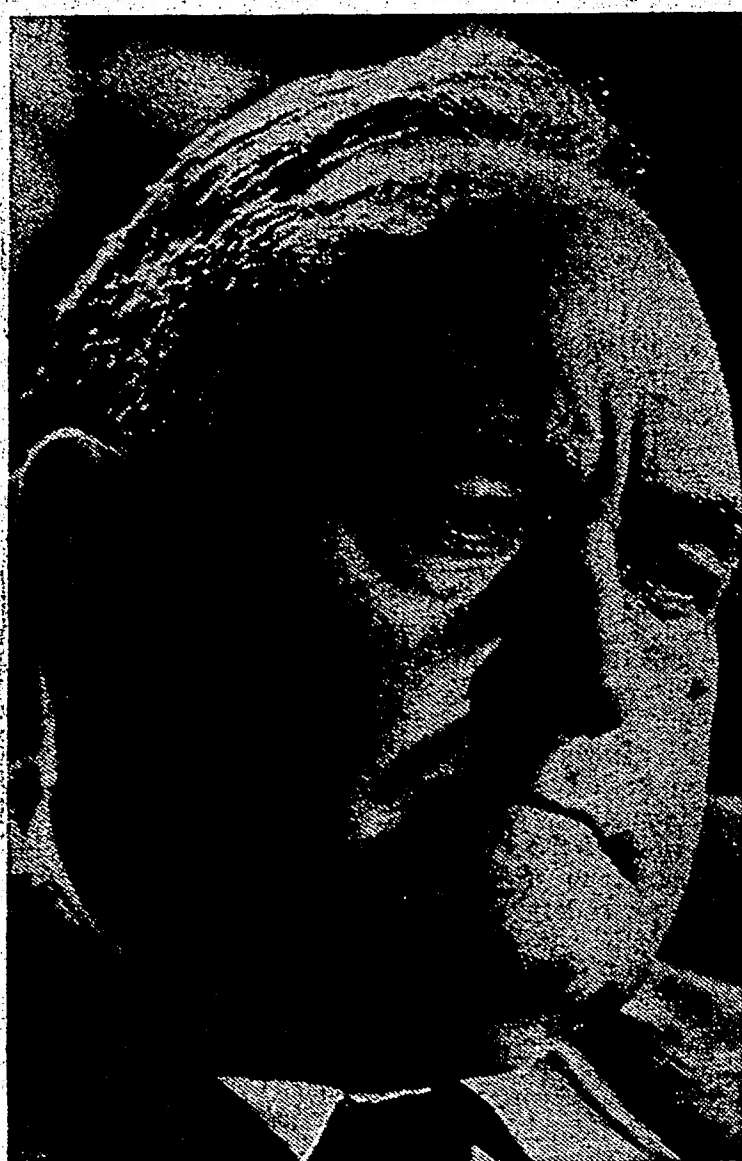
MIDEAST WAR DANGER

Egypt In Plot; Predicts Attack Against Israelis

SALISBURY, (JCNS) — Sir Roy Welensky, the former Federal Premier of Rhodesia, forecast last week that, within two years, Egypt, together with the other Arab States, would launch an attack on Israel.

Surveying some international problems when he opened the Bulawayo agricultural show, Sir Roy, who is leader of the New

Rhodesian party, said: "I believe President Nasser is determined to organise North Africa and all the Arab countries into one block under his dominance. 'Once he has achieved this dominance and reared his country to his own satisfaction, I think his principal purpose is to make an attack on Israel.'"



Sir Roy Welensky: says Nasser preparing to war against Jewish state.

Chief Of Staff Warns Jordan Of Israel Readiness

TEL AVIV, (CJN)—Egyptian activities in Jordan have created a "delicate situation there", Israel's Chief of Staff, General Yitzhak Rabin, said in an interview with "Bamahane".

"As long as our neighbour does not become an Egyptian base—subject to Egyptian control in one way or another — there is little danger to our security," the Chief of Staff said.

The situation would be different were Jordan's forces to come under a joint Arab military command. This would constitute a serious threat to Israel "and compel us to take the necessary steps to safeguard ourselves."

With regard to Syria, Rabin said Israel would not remain inactive in the face of continued provocation from that country or its attempts to force Israel to accept its aims.

"We will find the means to safeguard our rights even if this entails the use of arms," he said.

ESHKOL ADMITS PEACE IS SHAKY

(by our diplomatic correspondent)

LONDON, (JNFS) — The Israeli Prime Minister's warning to King Hussein of Jordan deserves to be taken seriously by that young monarch, by other Arab leaders and by Western Governments.

The kingdom of Jordan would not have survived had it not been for Israel's determination not to allow it to be overrun by any of its larger neighbours. The surest way for Hussein to lose his throne and his country's independence is for him to become a cat's paw of Nasser's anti-Israeli intrigues.

If a "Palestine Entity" and "Palestine Army" were to be formed on Jordanian territory they would be directed as much against Hussein as against Israel, and were serious trouble to break out along the Israel-Jordan border Jordan would be bound to bear the main brunt, not Egypt, Iraq or Syria.

Whatever the outcome, Jordan would probably cease to exist as a political entity and her people would lose their standard of living and social services, which for all their shortcomings are far better than those of Egypt and most neighbouring countries.

Premier Eshkol is not given to exaggeration or sabre-rattling. If he speaks forthrightly it is because he and his advisers see real dangers in the developments reflected in the Alexandria summit.

In the most strongly worded statement since he became Prime Minister of Israel 15 months ago, Mr. Levi Eshkol last week warned King Hussein of Jordan not to become too involved "with Nasser's adventurous policy."

Addressing graduates of the Defence Forces Staff College "somewhere in Israel", Mr. Eshkol said:

"Every development in Jordan concerns us directly. Our eyes are open, watching Jordan."

The Premier predicted that the Arab "summit" conference in Alexandria, would bring no major change in the Arab world. "One could however expect a further call for organising a Palestinian Arab entity," the Premier said, "a call which may develop into a time-bomb placed under Amman's throne."

Referring to Syria's attempts to change her border with Israel by force by provoking incidents in the demilitarised zones, Mr. Eshkol declared: "Israel will not leave her borders undefended, or abandon her border settlements." He also accused Iraq of using anti-Israeli incitement to divert attention from her own internal difficulties.

Speaking of Egypt's military build-up helped by East and West alike — Mr. Eshkol said: "This compels us to be prepared, in the event of a showdown, to meet the enemy not as he is today, but as he will be in five or ten years time."

A "detente" between the world's Great Powers, the Premier thought, was a "preliminary condition" for solving regional problems, including those facing the Middle East.

Mr. Eshkol's unambiguous statement was viewed in political quarters here as a warning to the Arab "summit" in Alexandria this week-end not to mistake his repeated pleas for peace and "rapprochement" as a departure from Israel's basic policy of upholding the "status quo" in the Middle East.

The statement was also considered as a confirmation of Mr. Ben-Gurion's policy opposing Egypt's domination over Israel's other neighbours as long as no normal relations existed between them and Israel.

NEW YEAR ANNOUNCEMENT

ISRAEL POPULATION 2,500,000

JERUSALEM, (JCNS) — The population of Israel has risen to 2,500,000, of whom 2,200,000 are Jews, the Government Statistician, Professor Roberto Bachi, announced here. At the end of July the population was 2,482,000. Professor Bachi said the 1961 census had revealed that the percentage of the Jewish population born in Israel had risen to 38.8, although only 5.4 per cent were second generation Israelis.

While the census forms did not inquire as to whether residents were Ashkenazi or Sephardi, answers to questions on countries of origin showed that 53 per cent of the Jewish population were Ashkenazim. The proportion of "mixed" marriages between the communities had risen only slowly — from nine per cent in 1952, to 15 per cent in 1962.

The average number of births is 3.4 per Jewish mother and 7.8 per Arab mother. Women live longer in Israel than almost any-

where else in the world, an average of 73 years. The male life expectancy is 70.9 years.

The Jewish population continues to spend more than it earns. The average monthly expenditure of employees is \$36.30 a month — not including housing — while the average income is only \$24.10.

In 1963, 5.9 per cent of the Jewish families owned a car, 20 per cent a record player, 90 per cent a radio, 84 per cent a gas stove (or ring), 25 per cent a washing machine, 70 per cent an electric refrigerator.

IN HONOR OF VICTIMS

"DEPUTY" NOT TO BE SHOWN ON YOM KIPPUR

NEW YORK, (JCNS) — "The Deputy" will not be performed on Yom Kippur "out of respect for the millions of Jews annihilated by the Nazis," the theatre management has announced here.

The New York public school system will be closed on the Day of Atonement, as will the American-Israel Pavilion at the World's Fair. The pavilion will be closed both days of Rosh Hashana, schools on the first day, which coincides with the Labour Day holiday.

The World's Fair, which has arranged a party for its employees for the first day of the Jewish New Year, postponed it after the American Jewish Congress protested that the timing was unfair to the Jewish employees at the Fair.

For the first time, recordings of the complete religious services of the High Holy-days were made available free of charge to the Jewish blind in the United States and Canada by the Jewish Braille Institute. The five long-playing high-fidelity recordings have a total playing time of five hours. The sets will be made available to Jewish blind men and women in Israel and other countries by next year.

Expelled From Turkey

ISTANBUL, (JCNS) — The first Jew of Greek nationality to be expelled from Turkey is Mr. Sabetai Albohaire, aged 96, who was bedridden. He was charged with "harmful activities against Turkey", although in fact his illness has meant that he has not been active in any sense.

Mr. Albohaire was put on a train for Athens with a group of deportees but, with the help of the local Israeli authorities, was taken on to Israel where he is now understood to be living in a home for the aged.

At least two other Jews of Greek nationality were put on the deportation list but, after representations made on their behalf in Ankara, they were allowed to stay in the country for the time being.

Treblinka Killers Will Go On Trial

DUSSELDORF, (JCNS) — The trial of former SS guards at the Treblinka death camp will open on October 12 before a local jury, the prosecutor-general announced here. They are being charged with having played a substantial part in the extermination of Polish Jews during the Second World War.

The main defendant is Kurt Hubert Franz, 50, who was the commandant of the Treblinka concentration camp. According to the indictment, which filled some 243 typed sheets, the former SS men at the camp were responsible for the murder of about 700,000 Jews between July 23, 1942 and October, 1943.

About 85 witnesses, including some from Poland and Israel, will testify. About 40 Germans and 120 Ukrainians took part in the trial.

The trial is likely to last several months.

There is no such agreement with the Hashemite kingdom, he noted.

Official: No Soviet Arms For Jordanians

JERUSALEM, (CJN) — The Soviet Ambassador to Jordan denied reports that his country is to supply that country with arms.

The Soviet Union's normal policy, he said at a press conference in Amman, reported by Baghdad Radio, is to give aid to countries with which it has specific agreements for trade or other matters.

There is no such agreement with the Hashemite kingdom, he noted.

ARAB AND JEWISH STUDENTS FRATERNIZE

HAIFA, (JCNS) — For the second consecutive year the Arab Affairs Department of the Prime Minister's Office has organized a mixed Arab-Jewish camp near Acre, where 90 high school pupils have been spending ten days learning about each other's language, customs and ways of thought. Several Arab girls studying at the Acre teachers' seminary were allowed to attend the camp this year by their parents.

Many of the young Arabs were shocked by their visit to the museum of the Holocaust at Kibbutz or Lohamei Hagetaot. "It convinced us that war between us and the Arab States must not be permitted," they said.

Some Arab pupils also saw the national water carrier for the first time, after hearing the virulent propaganda against it from neighbouring Arab countries.

"Now we know that it is a peaceful undertaking to bring water to the Neger, to help the area to develop and to be able to receive new immigrants. Water is the most important thing in our country," they declared.

Many of the Jewish campers were enthusiastic about their visits to homes in Arab villages, although some Tel Aviv youngsters who had not met any young Arabs before had the disagreeable experience of coming into contact with some anti-Israeli young Arabs.

"The picture we got in Acre was quite different from the rosy one painted in Tel Aviv," the visitors said. Some of the young Arabs made no secret of their hatred for Israel and said that they would fight against her if they got the chance. "The State does not love me, why should I love it," was their attitude.

TORONTO HISTADRUT IN SESSION

Demand Stop To Nazi Propaganda

"The Neo-Nazis in Toronto must be liquidated," declared the last plenary session of the United Organizations for Histadrut following a thorough discussion of the problem.

The Plenary Session was held on August 31st.

After hearing the report about the future plans of the Canadian Jewish Congress to fight neo-Nazism, the Plenary Session resolved to cooperate with the Congress in Toronto until the government takes the necessary legal steps to stop the Nazi racists from spreading hate propaganda.

"As long as we—witnesses of our people's catastrophe—live, we shall not be silent. The nest of the neo-Nazis in Toronto must be liquidated, every Nazi activity must be punished. We shall not be silenced by promises. The promises must be implemented."

Also it was decided to call upon the Canadian Jewish Congress and other Jewish organizations in Toronto to help in a protest campaign against the expiration of the law to punish Nazi criminals in West Germany, which becomes effective in May, 1965.

A report was given at the meeting of the successful campaign for the Histadrut during the past year. Promise was made to raise funds for projects urgently needed in Israel.

The twentieth anniversary of the establishment of the United Organizations for Histadrut in Toronto will be celebrated in 1965.

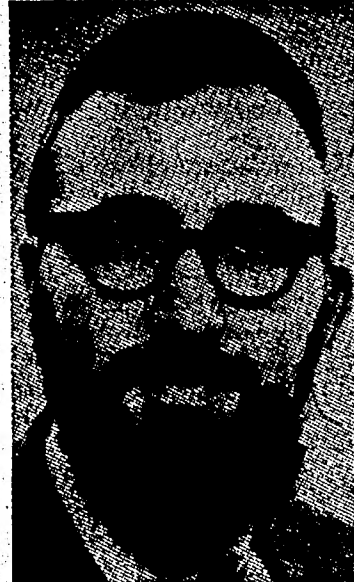
Those who addressed the Plenary Session were: J. Egit; H. Frenks; S. Blerstone; J. Clechanowsky; L. Strum; Rachel Besserman; J. Slonim; Harry Mandelbaum; Rose Blerstone; A. Weinstein; G. Blalik; Z. Osak; Harry Sher L. Horwitz; Mr. Feldman; A. Simon.

The NEW YEAR Season

The offices of The Canadian Jewish News will be closed:

- September 16 (Yom Kippur);
- September 21 and 22 (Succot);
- September 28 and 29 (Shemini Azeret and Simhat Torah);

Despite all technical difficulties, arrangements have been made to publish the paper regularly every Friday. No issue will be missed.



New Dean of Ner Israel, Rabbi Jacob S. Weinberg, Rosh Yeshiva of Toronto's Ner Israel will conduct a public Shiur (Class in Talmud) this coming Sunday, on the Finch Ave. Campus.

SYNAGOGUE'S GREAT DAY



Will Preside at Toronto's Shaarei Shomayim ceremonies this Sunday afternoon, September 13th. Left to right: Meyer W. Gasner, Chairman Ontario region Canadian Jewish Congress and John D. Fienberg, president of Shaarei Shomayim. (For details read story on page 5)

• Commentary •

By M. J. Nurenberger

kol nidre theme

SPIRIT OF THE INQUISITION

The new version of the proposed Vatican Schema on Jews, now before the third session of the Ecumenical Council, is out. Although labeled "secret", it already has been circulated among the world's Roman Catholic bishops.

It is no secret, as the New York Times reports, that "many cardinals and bishops from North America and Europe have indicated that they intend to work for a strengthening of this declaration" and that they, the liberals of the Church, "expect to protest" this new version.

Anyone interested in this new Schema which defines officially the new relations between the Church of Rome and the Jews should read the full text published exclusively in this issue of The Canadian Jewish News. It is pertinent to Yom Kippur, and especially to the most popular Hebrew prayer (written in Aramaic), Kol Nidre.

Kol Nidre, as we all remember, was born in the Inquisition-dungeons of medieval Spain. It was recited on Yom Kippur eve by the neo-Christians or Marranos who had to accept pro forma the Christian "faith". They prayed in their hideouts to God for release from "all vows". (Kol Nidre means, all vows).

The present Schema apparently is a distinct return to the pre-sixteenth century position of the Church. For, believe it or not, during that time the famous Council of Trent had declared that Christ's Passion of the Cross was atonement for the sins of all mankind. It was, thus, unjust to accuse the Jews, then or now, of any special responsibility for "Deicide." This sixteenth century statement had been reaffirmed in clearer language by the Schema proposed by the late Pope John, which declared it an iniquity to accuse the Jews of Deicide.

Now Pope Paul, who closed the liberal era of John, rebounded to the Inquisition epoch when the Church's attitude towards the Jews was conditional on the latter's conversion and acceptance of Catholicism.

The new Schema's general condemnation of anti-Semitism is meaningless if it simultaneously stresses the aspiration "that the union of the Jewish people with the Church is a part of the Christian hope... the Church expects in unshakable faith and with ardent desire the entrance of that people into the fullness of the people of God established by Christ."

One could continue almost indefinitely with the analysis, point by point, of this new Schema. But, as one teacher of Judaism recently pointed out, any part of the dogma of the Catholic Church is the problem of the Catholic Church.

And some of our leaders who quickly ran to Rome to influence the theological document now under consideration will probably, upon reciting Kol Nidre, pray for the absolution of any vows, promises or statements of brotherhood they had issued while in Rome. They also may revise their original position on the serious accusations made in The Deputy. They may remember, finally, that no religious community, which officially proclaims to non-believers — to men outside its fold — that ITS is the only truth, still lingers under the embers of the Inquisition.

The only difference between the Inquisition and the Schema is: today in the modern world, where the separation of Church and State is accepted by all liberals, many will thank God for the fact that Paul VI does not possess the power of the Inquisition.

Toronto Synagogue News

HOLY BLOSSOM

● The first HBYC Oneg Shabbat will take place on Friday, September 25th. The year's big event for the Holy Blossom Youth Council will be the North Eastern Lakes Federation of Temple Youth (NELFTY) Winter Conclave which the group will host.

● Eric (Ricky) Salsberg has been awarded The Elizabeth Ann Wintercoryn Scholarship in Modern Languages and Literature, and The Alma Anderson Bastedo Memorial Prize in English in Modern Languages and Literature. He ranked first in University College in Modern Languages and Literature, and

will be spending the third year at the University of Strasbourg in France.

BETH AM

Beth Am Congregation in Downsview, as all places of worship the world over, will observe Yom Kippur, the day of Atonement, at sunset on Tuesday, September 15th, and all day Wednesday till sunset, September 16th. Mrs. Albert L. Raab, wife of the synagogue's spiritual leader, will offer the benedictions and prayer over the Holy Day candles. Rabbi Dr. Albert L. Raab will speak on the theme: Who Shall Ascend The Mountain Of The Lord. Can-

tor Nathan Lieberman will chant the liturgy.

At 9 a.m. on Wednesday, Mr. Ralph Zolt will lead in the introductory P'Sukay D'Zimra. Shabbat service will be led by Mr. Nahum Zeller; Torah service will begin at 11 a.m.

During Yizkor (memorial service) at 11:45 a.m., Rabbi Raab will speak on: Ask Not What Your Synagogue Can Do For You, Ask What You Can Do For Your Synagogue.

Mr. Murray Lieberman will lead in Maariv service.

SHULCHAN ARUCH

JERUSALEM, (JGNS)—"Shulchan Aruch Year" has been proclaimed by the Israeli Ministry for Religious Affairs to commemorate the 30th anniversary of the first printing of the work—Code of Jewish Law—by Rabbi Joseph Caro, who wrote it in Safed in 1564-65.

B'NAI B'RITH YOMTOV SEALS

Senator David Croll, Q.C., and His Honor, Mayor Philip Givens, Q.C., head the list of the B'nai B'rith Yom Tov Seal Fund.

Prior to the High Holy Days, Armour Heights Lodge mailed B'nai B'rith Yom Tov Seals to over 15,000 Jewish families in Metropolitan Toronto, to be used on Jewish New Year Cards and other letters sent out during the week between Rosh Hashana and Yom Kippur.

Recipients of the send-out were asked to use these seals as an endorsement of B'nai B'rith youth work. (The Yom Tov Seal Fund distributes funds to Camp B'nai B'rith, B.B.Y.O., Hillel and B.B.Y.A.)

The campaign, which started on September 1st, will run to September 20th.

TORONTO OBITUARIES

BARRAN, Percy. On September 6, late of 321 Robina Ave.

BIRMAN, Andre. On September 7, late of 69 Rossland Court.

FREEDMAN, Ely. On September 3, late of 256 Brunswick Ave.

GROSSMAN, Jennie. On September 5, late of 26 Kensington Place.

KASMAN, Samuel. On September 4, late of 114 Oxford St.

SIMONSKY, Raphael. On September 7, late of 52 Camberwell Ave.

STITT, Belle. On September 2, late of 2500 Bathurst St.

SZAINWALD, Allen. On September 2, late of 1 Dellbank Rd.

WISE, David. On September 6, late of 21 Dale Ave.

Services arranged by Park Memorial Chapel, 508 Spadina Ave.

STERN, Walter. On September 1, late of 76 Roberta Dr.

WINER, Abraham. On August 30, late of 894 Bathurst St.

ZOZAWSKY, Mary. On September 2, late of 52 Waterloo Ave.

Services arranged by College Memorial Chapel, 331 College St.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.

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MACHZIKEI B'NAI ISRAEL HOLDS FIRST PARLOUR MEETING FOR ISRAEL BONDS

Julius Marcus, Honorary Israel Bond Chairman of Machzikei B'nai Israel Congregation was host at his home for the first Parlour Meeting on behalf of the Congregation's Israel Bond Campaign. Guest speaker of the evening was M. A. Appel, National Field Director for the State of Israel Bond Organization of Canada. As a result of the enthusiastic response, and the large

number of advance purchases of Israel Bonds pledged by those in attendance, it was decided to make the Advance Parlour Meeting an annual event for Congregation members. A most enjoyable musical interlude provided by I. Iskovitch, accompanied by O. Fleischer, followed the meeting. Shown here are: SEATED, left to right: I. Kriss, O. Fleischer, D. Yuf-

fe, J. Parker (Vice-President); M. A. Appel, Harry Pearlstein, (Congregation President); and Hymie Berger.

STANDING, left to right: Louis Pearl, B. Himel, Dr. Wm. Paul (Co-Bond Chairman); Saul Webber, Julius Marcus, I. Iskovitch, I. Gold, A. Singer, M. Feldman, (Congregation Board Chairman, and B. Miller, Co-Bond Chairman.

TORONTO RABBI STIRS THE WORLD OF TALMUDIC LEARNING

Felder's Hebrew Books Create Sensation

by a staff writer

Rabbi G. Felder, president of the Ontario Division of the Rabbinical Council, chairman of the Rabbinical Kashruth Committee, Central Region, Canadian Jewish Congress, and spiritual leader of the Shomrai Shabbat Congregation, one of the oldest orthodox synagogues in Toronto, is the author of many noteworthy books on the topic of religion, written in Hebrew.

Rabbi Felder's first book, Yesodei Yeshurun, was published in Toronto in 1954. In it the author presents a study on the developments and history of the synagogue and its institutions, the laws, customs and traditions of the Jewish people associated with the commandments of tithing, tefillin, the historical development and customs of the daily prayers.

In 1956, volume II of Yesodei Yeshurun appeared. This book was a continuation of the first volume, with additional studies of the priestly benediction, the writing of scrolls and reading of the Torah during services, laws concerning the priests of the Temple and their services. The book was dedicated to the memory of the Rabbi's hometown, to its rabbis and religious institutions.

In 1958, the third volume of Yesodei Yeshurun, dedicated to the founders, builders, members and supporters of his present congregation, appeared. It contains a study of the development of the laws, customs and traditions of the Sabbath. In 1959, volume I of Nachlat Tzvi appeared, thanks to the interest of Meyer W. Gasner, president of Central Region, Canadian Jewish Congress. This book contains a study of the laws, customs and traditions with reference to adoption and conversion. It is used as a reference book in rabbinic courts in Israel.

In 1962, the fourth volume of Yesodei Yeshurun appeared. Here the author presents a continuation of the study of the laws, prayers, customs and tradition associated with the Sabbath; he discusses all modern technical developments in the light of traditional Jewish law. The Rabbi

refers to the Babylonian and Jerusalem Talmud, early and later day religious writings as well as those of modern times. This book the Shomrai Shabbat Congregation dedicated to the late Rabbi Joseph Weinreb who was the first orthodox rabbi in Toronto and for many years the dean of the Toronto rabbinate.

These books have been enthusiastically received by authoritative, rabbinical



Rabbi G. Felder: the great in Israel admire his analytical mind.

journals throughout the world.

Letters which Rabbi Felder received from rabbis and scholars, commending these works, are printed in volumes III and IV. Some are from such eminent personalities as: the late Dr. Isaac Herzog who was Chief Rabbi of Israel; Rabbi Isaac Nissim, Sephardic Chief Rabbi of Israel; Rabbi

Yehuda Unterman, Ashkenazic Chief Rabbi of Israel; the late Rabbi Pesach Frank, Chief Rabbi of Jerusalem; Rabbi E. Silver, Dean of American Rabbis and President of the Council of Orthodox Rabbis in the United States and Canada; the late Rabbi Dr. Ch. Heller, Dean of the Rabbinical Seminary of Berlin; Rabbi M. Feinstein, halakic authority and prominent Rosh Yeshiva; Rabbi J. I. Ruderman, outstanding scholar and Dean of Ner Israel Yeshiva of Baltimore and Toronto.

Last month Rabbi Felder's sixth book appeared, Shelo Yeshurun, a collection of Response, dealing with modern Jewish living. It contains answers to problems which arise in the Rabbis' community.

Rabbi Felder was born in Poland and studied in European schools. In Canada he attended the Torah Chaim Rabbinical Seminary in Toronto, headed by its dean, Rabbi A. A. Price, one of the foremost scholars today. Rabbi Felder also studied at Queens College and McMaster University.

Ordained in 1940, Rabbi Felder served as rabbi of the Ahavas Isaac Congregation in Sarnia. From there he served at the Beth Jacob Congregation in Belleville, thence he went to the Beth David in Brantford, Ontario. In Toronto he was principal of the Baits Yehuda Talmud Torah.

Rabbi Felder is a member of the Rabbinical Council of America, and a member of the Board, Halakha Commission, Kashrut and publication committees.

Member of Parliament.

Guest speakers will include the consul generals of France, Belgium and Israel, and Milton Klein, federal

UNVEILING

STOLBERG, GOLDIE. A monument to the beloved memory of the late Goldie Stolberg, loving wife of Alexander Stolberg, and mother of Mrs. P. Fishman (Freda), Mrs. H. Airst (Faye), and Mrs. B. Kahn (Molly), will be unveiled on Sunday, September 13th, 10.15 a.m., at Bathurst Lawn Cemetery, Stasher Section. Relatives and friends are asked to attend.

UNVEILING

BORKOWITZ, AARON. A monument to the memory of the late Aaron Borkowitz will be unveiled on Sunday, September 13th, at 12 noon, at the Bathurst Lawn Cemetery, Shatna-Klos Section.

new year message

from

ALLAN BRONFMAN

National President
Canadian Friends of the
Hebrew University



During the past four or five months, I have had the privilege of visiting, in addition to a host of Canadian centres, the Jewish communities of Los Angeles and New York, of London, England, Mexico City, and of a half-dozen cities in Argentina... visits I undertook on behalf of the current universal effort to build, through the Family Endowment Plan, a permanent World Endowment Fund for Israel's and World Jewry's national house of higher learning — the Hebrew University of Jerusalem.

I returned to Montreal with many impressions, two of which I feel are significant, as our thoughts turn to the New Year ahead.

The first is the fact that everywhere I journeyed, there is an unequivocal belief that, not only is the future of the Hebrew University and that of a strong and successful Jewish State inseparably intertwined, but in addition, the University itself is emerging, more and more, as one of the principal forces in the strengthening of Jewish life as a whole.

World Jewry looks with pride at the Hebrew University's ambitious programme in extending the hand of aid and assistance to the newly-emerging nations of Asia and Africa, and the heart glows in the knowledge that a contribution is being made in the name of all Jewry towards the strengthening of humanity. World Jewry is cognizant of the vast and tremendous progress being made in research by Hebrew University scientists and is heartened at the thought of Jewish accomplishment that will help, not only Israel, but in time, all mankind.

World Jewry learns of archaeological discoveries by Hebrew University personnel, dating back to the time when Jewry, in all its splendour, lived in a fruitful Israel, and an indescribable stimulation is experienced as vestiges of the precious Jewish heritage spring to life and become revitalized.

Such is the aura cast by the work and development of the Hebrew University, not only in Israel, but throughout the Jewish World, and everywhere Jewish life draws stimulation, encouragement and inspiration from the great strides of progress being made by this great beacon of knowledge and intellectual inquiry.

The second impression is the high opinion that World Jewry has for the work and record of the Jewish community of Canada. As a Canadian, I take great pride in the recognition that our efforts on behalf of Israel and wherever our people are in need, have earned, and I feel that such tributes are due to the fact that we have been blessed, in all centres, large and small, across the country, with a leadership that is strong, devoted and dedicated to the rebuilding of Jewish life everywhere and with a warmhearted, well-informed and responsive Jewish community membership.

During the coming months, we of the Canadian Friends are looking towards the continuance of all aspects of our programme of Hebrew University support, thus helping to build a stronger Israel through association with her foremost house of higher learning.

It is my sincere hope that the New Year will bring to us all fulfillment in the realization that we have been destined to participate in this era... the era of the reawakening of the Jewish spirit. May it grant to Jewry everywhere prosperity, happiness and abundance of all that is good. And above all, may it bring peace and tranquility to mankind everywhere.

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YOM KIPPUR IN HELL

By ELIE WIESEL

The Canadian Jewish News, Friday, September 11th, 1964 — Page 3



The author, Elie Wiesel, a native of Hungary, is a "graduate" of Hitler's death camps. His literary mentor is Nobel prize winner Francois Mauriac. Says Wiesel in last Sunday's New York Times Book Review about the Nazi camp martyrs: "Whether the world is worthy of them, is... another question."

Lead-eyed, a sad smile on his face, Pinhas dug the earth and pursed his lips in silence. I had never seen him so sad, so remote. I knew that his body could not stand the strain, his strength was deserting him, his movements were slowing down. Doubtless he, too, knew this. As always, he didn't show it. Nor did I broach the subject. Death never figured in our conversations, nor did life.

"What are you thinking about?" I asked anxiously. "What's wrong?"

He hung his head low to hide from me his shame or his sadness, or both, and allowed a moment to elapse before murmuring in reply: "Tomorrow is Yom Kippur."

He broke off, took a firm grip on himself, and fixed his gaze at me once more, his eyes boring into me:

"Tomorrow is Yom Kippur and I have just taken a decision; I shall not fast." I wanted to ask him why, but suddenly I changed my mind. I knew he was going to die and I had a sudden fear that he would tell me: "I have decided not to fast because I am already dead and dead people cannot disobey the commands of the Torah."

We belong to the same Kommando. We always managed to work side by side. Despite the difference in our ages, he was my comrade, my friend. He must have passed his forties; I was only fifteen. Before the war he had been a Rosh Yeshiva somewhere in Galicia. Often, to ward off hunger, we enjoyed studying a page of Talmud. Sometimes he would say to me: "I would have liked you to be one of my disciples." I would reply "But I am your disciple." This was patently untrue. By camp law I was his equal. I used the familiar "du" when speaking to him. In the camps any other mode of speech or association would have been unthinkable.

"You hear me?" Pinhas cried defiantly. "I shall not fast."

"Very well," I said, disturbed. "You're quite right. One doesn't have to fast. Not at Auschwitz. Here we live beyond time, beyond

sin. Yom Kippur does not apply to Auschwitz."

Since Rosh Hashana the question had been hotly debated everywhere in the camp. To fast could mean a death more certain, more rapid. One fasted here the whole year round. All the year was Yom Kippur. And the book of life and death was in the hands not of God but of the executioner. The words "Mi yichye umi yamut" (who will live and who will die), had terrible reality here. And all the prayers in the world could not after the 'Gzar Din' (the decree of judgment). To keep alive here, one had to eat not pray.

"You are right, Pinhas," I said forcing myself to return his gaze. "You have been in the camp much longer than I. You must keep up your strength. You must look after yourself. There's no point in overdoing things."

To think that I, his disciple, was speaking to him as if I were his elder! I was giving him advice as if I myself knew what must be done to keep alive. And yet, deep down, I felt that his end was near.

"That's not the point," said Pinhas. "I would be quite able to go without food for one day."

"What is the point then?" "One of decision. I've had enough of it. Up to now I have accepted everything. I told myself that God knew what He was doing. I would submit myself to His will. I no longer subscribe to this."

I kept silent. What argument could I put up against him? I was going through the same crisis. Every day I was going a little further away from God. He was becoming a stranger to me; sometimes I believed He was my enemy.

Edek's arrival put an end to our conversation. He was our overlord, our master, the Kapo. This red-cheeked young Pole, who behaved like a wild animal, loved to take his slaves by surprise and terrify them.

Still an adolescent, he enjoyed having so much power over so many people.

One feared his sudden guffaws, his fits of temper;

without a word, screwing up his eyes, he would viciously beat his victims long after they had lost consciousness and ceased to groan.

"Well?" he said, planting himself in front of us, his arms crossed. "Are we having a siesta? swapping reminiscences? You lazy louts, do you think you're on a country holiday or in a synagogue?"

A cruel gleam illumined his blue eyes, but quickly flickered off. His anger was short-lived as we set to work shovelling briskly, frantically, thinking only of the ground in front of us opening up like an immense black sore. Edek watched us for a moment, grinning, then after hurling some obscene remarks at us, went off to terrorise other comrades of ours a little further off.

Pinhas had no wish to say any more, nor had I. Deep down, all had been said. There was nothing to add. The rupture with God appeared consummated.

Meanwhile, the trench beneath our feet was growing wider and deeper. Soon, our heads hardly rose above the level of the ground. Suddenly I had the strange sensation that I was digging a

tomb. For whom? For Pinhas? For myself? Perhaps for our memories.

On returning to camp, I found it plunged into feverish activity; preparations were in progress for the holiest and longest day of the year. My bunkroom neighbours, a father and his son, were talking to each other in hushed tones. Said one: "Let us hope that roll-call will not take too long." The other added: "Unless the soup is distributed before sunset, there will be no time to eat."

Their hopes were fulfilled. Roll-call passed off without incident, without delay, without public hanging. Hastily the block director distributed the soup; hastily I swallowed it. I ran to wash, to purify myself. As day began to wane we were ready.

Ten days before, the eve of Rosh Hashana, all Jews at the camp, Kapos included, had assembled on the parade ground, where we had implored the God of Abraham, Isaac and Jacob to put an end to our humiliations, to change sides, to break His alliance with the executioner. It was there that we had recited together the Kaddish—not only for

the dead but also for the living. SS officers and men, machine guns at the ready, ranged themselves on the other side of the barbed wire as spectators: they made no attempt to disperse us.

We did not return there for Kol Nidre for fear of a "selection" which, in previous years, had transformed the day of pardon into a day of mourning. Yom Kippur had become Tisha b'Av. Now each barrack housed its own synagogue. This was wiser. I regretted this because Pinhas lived in a different block.

A Hungarian rabbi acted as our chazan. His voice stirred my memories. A legend came to mind: on the eve of Yom Kippur the dead rise from their tombs and come to pray with the living. I thought: Yes, it's true, this does really happen. Auschwitz confirms the legend. For weeks the more learned Jews among us had met in the evening in our block and had transcribed by hand, on toilet paper, the prayers of the High Festivals. Thus the camp was not without machzorim.

The chazan was chanting in a loud voice and we were repeating verse after verse. The chant of Kol Nidre seemed to me anachronistic, unreal, although it had been composed centuries before in the shadow of the funeral pyres. Kol Nidre, what a sad joke! We had no secret vows to declare or to renounce; all was straightforward, simple, irrevocable.

Then came the recitation of the "Vidui" (the confessional) and this too I found strange if not unjust. "Ashamnu," "Bagadnu," "Gazalnu." What? Us? "We" have stolen? From whom? Without doubt this was surely the first occasion since the creation of the world that the victims of robbery and murder were voluntarily beating their breasts while taking upon themselves the crimes of their executioners. For if here below anybody was innocent and righteous, surely it was us.

Renouncing earthly pleasures, the normal temptations of a free life, we were demanding neither money nor happiness, neither honour nor riches, only a piece of bread, a moment of respite, a reason for not despairing. And yet we had made ourselves accountable for sins and misdemeanours of which none of us could ever have had the possibility—and certainly not the desire—of committing.

Perhaps we felt ourselves guilty. It could be that in our subconscious a voice had tried to convince us that these chastisements had validity, that we had deserved them; it was better to believe in a God who was cruel but just than not to believe at all. It was in order not to provoke open war against God and his people that we had chosen to humiliate Him while crying out: "You shed our blood, you are right."

I myself joined with the others chanting "Al Chet Shechatanu", giving no thought to the utterance of my lips. I declared myself alone guilty of pushing things to absurdity. At every moment I expected the Lord of the Universe to interrupt me and say: "That's enough, you exaggerate." And then I should have replied: "You also."

The sound of the camp bell interrupted the prayer. The block leaders called out: "That's enough, go to sleep, one mustn't overdo things." Next day, at work, Pinhas went to dig with another group. I thought: He doesn't want to eat in my presence. The day after, he came back, his face even paler, more sunken than before. Death was upon him. My heart beat as if it would break. I surprised myself thinking: he will die because he has not kept Yom Kippur.

For some hours we worked on the earth, side by side, without speaking, without even looking at each other. From the distance we heard the wild bellowings of the Kapo who, that day, was showing himself even more devilish than usual. At the end of the afternoon Pinhas at last spoke to me:

"I have a confession to make," he said timidly.

I said nothing. I knew what his confession was, he had made it to me on Yom Kippur Eve. He doubtless wanted to elaborate on his decision. Pinhas paused for a long moment, then a smile, infinitely moving, almost childlike played upon his lips as he continued:

"You know, I fasted."

Taken aback I stopped digging. My amazement made him laugh. "Yes, I fasted. Like the others. But not for the same reasons. Not out of submission but rather out of defiance. You see, before the war some Jews rebelled against God by eating on Yom Kippur; here it is by fasting that we have been given the opportunity to make our protest heard. Yes, I fasted, not 'for God but against God'."

Several weeks later he left me, the victim of a "selection". He pressed my hand and said: "I would have wished to die otherwise and elsewhere; I had always hoped to make my death, like my life, an act of faith. Too bad. God has prevented me from doing this."

Nevertheless he begged me to recite Kaddish for him after his death (which was to take place three days later). "Why do you want me to?" I cried. "Oh, you don't understand. Here the only way of accusing God is to praise Him."

He departed laughing. And ever since, unworthy as I am, I find myself incapable of laughing.

(Translated from the French by Lionel Simmonds)

books & men

JULES ISAAC

By BERNARD BASKIN

THE TEACHING OF CONTEMPT, by Jules Isaac; Holt, Rinehart & Winston. \$4.60.

Jules Isaac, who died last year at the venerable age of eighty-six, was an eminent French Jewish scholar and historian and a remarkable personality. At one point in his long career he served as the Inspector General of Education for all of France and was widely known and esteemed for his seven-volume "Cours d'Histoire"—a veritable cornerstone in the teaching of history in French schools of higher learning.

Prior to the advent of Hitler, this gentle savant and teacher never experienced any personal anti-Semitism. The degenerate and irrational fury of the Nazis, however, consumed his wife, daughter and several other members of his immediate family. Profoundly shocked, the pattern of his life and work irrevocably shattered, he poured all of his scholarly gifts into a close examination of the Christian roots and origins of anti-Semitism through the ages.

His profound and groundbreaking major work "Christ and Israel" was praised by the prime Christian spokesmen of our time, despite its dismaying findings of how commentators across the centuries have warped and distorted the message and meaning of The Gospels to malign Judaism and the Jewish people. His book carried the following moving dedication: "To the memory of my martyred wife and daughter, murdered by the Germans simply because their name was Isaac."

The late Pope John XXIII and Cardinal Bea were close friends and admirers of the author. It has been suggested that the elimination of the pejorative term "perfidis" in the Catholic Good Friday prayer for the Jews, as well as the changing attitude of the Catholic Church in regard to Judaism, owed much to Isaac's benign influence and strenuous efforts.

"The Teaching of Contempt," written in Isaac's eighty-fifth year, is the first of his books to be translated into English. In this brief but important work he takes to task those callous and misguided historians and churchmen who, even after the destruction of six million Jews, have not stopped parroting ancient slanders and repeating vicious calumnies and accusations. "Despite the courageous efforts of a minority... this hatred is still spread through Christian teachings in the catechism and in literature."

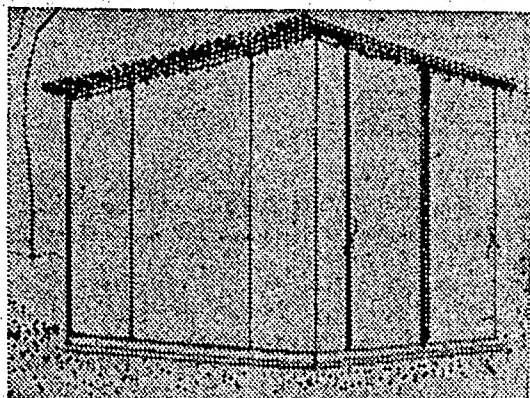
In "The Teaching of Contempt" Isaac documents and makes three major points. The first of these is that the final expulsion of the Jewish people from Palestine did not take place in the year 70 A.D. and was, therefore, not a divine punishment for the Crucifixion. At the time of the death of Jesus there were about two million Jews in Palestine and perhaps twice that number outside its borders and dispersed throughout the Roman Empire. Actually, Jews continued to dwell in the Holy Land without interruption until the time of the First Crusade, around the year 1100.

Secondly, Judaism at the time of Jesus was not an inferior religion, soulless and permeated with legalism, but a faith of enduring beauty and meaning of which Jesus was a product and

exemplar. Finally, the terrifying accusation of deicide, with its destructive and pernicious effect on Christian-Jewish relationships through the centuries has no real basis in fact or history and does violence to the life and teachings of Jesus himself.

The renowned Richard Cardinal Cushing of Boston has written: "It is good that to Christian scholars in this country there be made possible the confrontation of Isaac's ideas. May the dialogue be fruitful." This little book, clearly and simply written, stripped of all padding, concerned with one of the tragic and vital themes of history, should be read by every person interested in religion, in discovering the sources of age-old hatreds and antagonisms, and in pondering how two millennia of Christian teaching could have led to the gas chambers of Auschwitz.

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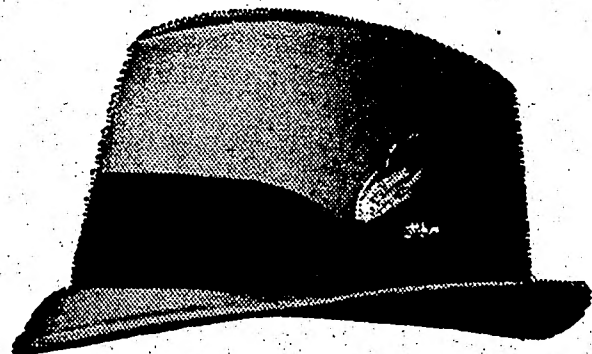
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3 tbsp. Planters Cooking and Salad Oil
1 1/2 lbs. lean tender beefsteak cut in paper-thin slivers
1 10-oz. package fresh spinach
1/2 lb. fresh mushrooms, thinly sliced
1 cup thinly sliced celery
1/2 cup (1 bunch) thinly sliced scallions
1 tbsp. sugar
1/2 cup soy sauce
2 tbsp. Worcestershire sauce
1 tbsp. cornstarch
1 tsp. cold water
Hot cooked rice

Heat Planters Oil in a large skillet and sauté beef livers quickly until browned. Add spinach, mushrooms, celery, scallions, sugar, soy sauce, Worcestershire sauce; sauté about 3 minutes, stirring constantly. Simmer about 5 minutes longer, stirring occasionally. Blend cornstarch and water; stir into liquid in skillet. Cook and stir until sauce boils and thickens. Serve with hot rice. Serves 6.



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THE FOURTH "R"

OUR JEWISH SCHOOLS

Many of our readers probably have received a neatly printed, artistically designed booklet titled, *The Fourth "R"*. Ruach. All those who may believe that this is some cabalistic symbol, a brochure dealing with a mysterious sect, or those to whom the expression, ruach, has the Yiddish connotation of the word, — all those perplexed and puzzled — we assure them that is not so. In fact, in this case the term, ruach, should be interpreted by its Hebrew meaning: spirit, atmosphere.

Because we now are in the midst of the period of atonement, when all of us should be inspired by the loftiest ideals, we urge our readers to please ignore this enigmatic cover of said brochure. In the spirit of the famous Talmudic saying, we ask them to disregard the jug but savor its contents.

And these contents should force us to ponder seriously upon a situation in our Jewish community which requires a true, genuine change of heart and change of attitude in order to secure the existence of the only instrument which guarantees a Jewish future: the strengthening of our Jewish schools.

The honorary chairmen of Toronto's Jewish Education Deficit Campaign, the well known community leaders, J. I. Oelbaum and Mark A. Levy, the campaign chairman and the dedicated leader in the field of Jewish education, Joseph Levine, appealed to us for \$310,000. These \$310,000 must be raised — in cash — by the end of this month.

SHAAREI SHOMAYIM

A NEW EDIFICE RISES

The turning of the sod this coming Sunday for the new structure of Toronto's largest orthodox congregation, Shaarei Shomayim, marks a new milestone in the history of one of this continent's most honored houses of worship.

Shaarei Shomayim is more than a synagogue. It is, and always has been, a kehilla in the fullest sense of the word. It is, and always has been, a bastion of Jewish solidarity, the cradle of dedicated leadership in our community, an example to other groups how to express in deed the ideal of Jewish unity while remaining loyal to the essence of our tradition.

Many a leader, national or local, has risen from among the ranks of Shaarei Shomayim. This unique synagogue

No one in the Jewish community doubts for one moment that the Jewish schools of Toronto are second to none in our duty to insure our existence.

Often we criticize others, foreign governments, for example, for not allowing Jewish education in certain countries. On the eve of Yom Kippur, when we examine our conscience, how can we answer if a Jewish community like Toronto, one of the most prosperous on the continent, fails to respond enthusiastically to a call for such a relatively small amount like \$310,000?

Frankly, it seems, as of this writing, that this deficit campaign is not doing too well. Only \$131,000 have been subscribed as of now. Close to \$200,000 are needed urgently to assure the proper functioning of all the eighteen all day and afternoon schools of Toronto's Jewish community.

It may be that in this deficit campaign someone has neglected to publicize properly the responsibility of the total community in the holiest of all our causes — Jewish education. However, this is no reason for the community to ignore the emergency call.

The Canadian Jewish News never has engaged editorially in any fund raising appeal. But on the Eve of Yom Kippur, we feel that the community must know: unless the Jewish Education Deficit Campaign reaches the minimum goal of \$310,000 this month, our school system will be in peril.

No one, but no one, can shirk his duty in this campaign.

never has been considered by those who are at its helm, lay leaders or spiritual, the only one, the only center of Jewish activity — religious or secular. On the contrary, leaders of Shaarei Shomayim have been instrumental, and still are, in helping establish all kinds of houses of worship and Jewish centers in Toronto in order for everyone to be in a position to worship and to find the spiritual home of his preference.

Now Shaarei Shomayim is moving north. We venture to predict that in its new location the edifice of this famous congregation will continue to radiate the spirit of Ahavat Israel and inspire others to labor for a better, stronger and glorious Jewish community.



"CALL A STAFF MEETING AT ONCE, AND TELL THEM TO TELL ME WHAT TO SAY I SAID YESTERDAY."

THE NEW VATICAN SCHEMA ON JEWS

The new schema on Jews is now before the Ecumenical Council which convenes in Rome on September 14. Maurice B. Abram, president of the American Jewish Committee, declared that it must be rejected by Jews, as it is only an appeal to conversion, and aimed at the spiritual dissolution of the Jewish people.

32. (On the inheritance common to Christians and Jews.)

The Church of Christ gladly acknowledges that the beginnings of its faith and election, in accordance with God's mystery of salvation, are to be found already among the Patriarchs and Prophets. Indeed, all Christians believe that, as sons of Abraham by faith (cf. Gal. 3, 7), they are included in this Patriarch's vocation and that the salvation of the Church is mystically prefigured in the exodus of the chosen people from the land of bondage. Nor can the Church as a new creation in Christ (cf. Eph. 2, 15) and as the people of the New Covenant ever forget that it is a continuation of that people with whom God in his ineffable mercy once deigned to enter into the Old Covenant and to whom he chose to entrust the revelation contained in the Books of the Old Testament.

Moreover, the Church does not forget that from this Jewish people were born Christ, according to

the flesh, the mother of Christ, the Virgin Mary, as well as the Apostles, the foundation and the pillars of the Church.

Further, the Church was always mindful and will never overlook Apostle Paul's words relating to the Jews, "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises." (Rom. 9, 4.) Since such is the inheritance accepted by Christians from the Jews, this Holy Council is resolved expressly to further and to recommend reciprocal understanding and appreciation, to be obtained by theological study and fraternal discussion and, beyond that, in as much as it severely disapproved of any wrong inflicted upon men whosoever, it equally deplores and condemns hatred and maltreatment of Jews.

It is also worth remembering that the union of the Jewish people with the Church is a part of the Christian hope. Accordingly, and following the teaching of

Apostle Paul (cf. Rom. 11, 25), the Church expects in unshakable faith and with ardent desire the entrance of that people into the fullness of the people of God established by Christ.

Everyone should be careful, therefore, not to expose the Jewish people as a rejected nation, be it in Catechetical tuition, in preaching of God's Word or in worldly conversation, nor anything else be said or done which may alienate the minds of men from the Jews. Equally, all should be on their guard not to impute to the Jews of our time that which was perpetrated in the Passion of Christ.

33. (All men have God as Father.) The Lord Jesus has clearly confirmed that God is the Father of all men, as this was already stated in the Writings of the Old Testament and is suggested by reason itself. But we surely cannot appeal or pray to God as the Father of all, if we deny brotherly behavior to some men who are all created in the

(continued on page 8)

THE LYON'S DEN

By LEONARD LYONS



● CAROL CHANNING once brought Alfred Lunt and Lynn Fontanne to the home of George Burns and Gracie Allen. Before they were even introduced Lunt began reciting a routine Miss Allen used 35 years ago, "I'm dizzy, I'm dizzy. Boys like dizzy girls, and I like boys..."

The death of Miss Allen recently ended the dream they all had for a two-couple show, with Gracie doing a comedy scene with Burns. "Only an actress can do the roles she plays and get the laughs she does."

It was Gracie Allen who said, after meeting Albert Einstein, that she'd asked him; "Is mathematics really on the level?"... A tax inspector once questioned Burns' deduction for a \$500 gown worn by Gracie in their show: "My wife wears a \$45 gown. Why shouldn't yours?"

"Because my wife," Burns replied, "gets laughs."

● FREDERICK LOEWE, the composer of "My Fair Lady," was born in Vienna. He attended a performance of the German production of "My Fair Lady," then sat with some theater writers and reporters. They still consider Loewe one of their own, and soon became frank in expressing criticism of America. "Just remember," Loewe cut them short, "America never elected a Hitler or a Mussolini."

● AWARD: Igor Stravinsky and his wife dined late in the Plaza's Oak Room. They'd just returned from Israel, where Stravinsky conducted his new cantata, "Abraham and Isaac." He said that after the concert President Shazar gave him a medal. "He made his speech in Hebrew, which I don't speak. And then I made my acknowledgment speech in English, which he doesn't speak."

"And then afterwards," said Stravinsky, "the President and I spoke to each other in Russian."

I introduced my youngest son to Stravinsky, and mentioned that the youngster had studied the piano at Juilliard for several years. "The best instrument, the piano," said Stravinsky, holding up and wiggling his ten fingers. "With a piano you start right off with ten songs."

● WISH: George Jessel was at the Little Club, reminiscing of the late Mayor Jimmy Walker. He said that Walker, observing Jessel's constant witticisms, said: "May you get in such a position in life that you can go dull on all those who don't love you."

● THE GIFT: Phil Silvers had to fly to N.Y. for four days last week. His manager, Fred Fields, accompanied him to the airport in Silvers' car. Just before Silvers boarded the plane, Fields asked to borrow the car during his client's absence. "Of course," said Silvers.

Four days later, when Silvers returned to California, Fields was waiting for him at the airport, in the same car. On the drive back Silvers noticed that air-conditioning units, a bar and a hi-fi set had been installed in the car. Fields turned on a recording — it was "Happy Birthday" — and told his client: "This is our birthday gift to you, from our office."

"Thanks, Fred," said Silvers, "but why did you put it in this car? It's a rented car."

SERMON FOR THE WEEK

YOM KIPPUR

In "The World of Sholom Aleichem" Maurice Samuel describes the penitential exercises of the inhabitants of Sholom Aleichem's shtetl, Kasrielevky. On the days before Yom Kippur, Noah Wolf the butcher, Ezriel the fishmonger, and the drayman and the watercarrier and the beadle and all the others made the rounds of their customers and neighbours, saying to each one: "If I've offended you in any way, please forgive me, and may you have a happy year."

But Noah Wolf and Ezriel and the rest remained what they were, of course. What then, he asks, was the good of Yom Kippur if it did not make them better? Well, perhaps it prevented them from becoming worse.

A small gain, one might say. But does Yom Kippur have any greater effect today? One doubts it. We are in much the same state as the inhabitants of Kasrielevky, with this difference, that most today do not even make any real attempt to seek forgiveness.

Perhaps it has always been so. Perhaps Yom Kippur has never achieved what it ought to. If it had, we should be very different from what we are and we should no longer need it. It would have made itself redundant.

Why is it that, for most people, Yom Kippur fails? All the blame cannot be laid on the synagogue services. The men and women of Sholom Aleichem's world, if we can judge from contemporary accounts, were well satisfied with their Yom Kippur devotions and deeply moved by them, yet they remained largely unchanged. Nor is the reason that the day expects too much, that people cannot really change. There are instances of genuine repentance and complete transformation of character and behaviour: if some can change, others should also be able to.

The real reasons are many. For some it is that they do not recognise the need for repentance. They are either so smug and self-righteous as to think that all is well with them, or they have so thoroughly rationalized their failings as to have made virtues of them.

Others, again, just do not want to change their ways. The effort is too much for them and too discomforting. It demands too revolutionary a transformation of their lives and habits.

Others have given up the hope of repentance. They say, as his contemporaries did to Jeremiah, "There is no hope." And others mistakenly believe that the penance of the fast is enough in itself without repentance.

Perhaps, as well, the plural form of the confession is itself a refuge and a comfort. To say "we have sinned" instead of "I have sinned" allows the personal sense of guilt to be absorbed and submerged in the collective guilt of the community. The thought is: "If all are sinners, perhaps I am not so bad after all." There are good reasons for communal confession; but there is always the danger that there will be those who will find in it relief from the awful sense of personal responsibility.

The Chassidic teacher Rabbi Bunam had a great understanding of human weakness. He said: "The sins which man commits — those are not his great crime. Temptation is powerful and his strength is weak. The great crime of man is that he can turn at every moment and does not."

Of all days, Yom Kippur provides the greatest opportunity for teshuvah, for return to God. If we miss the opportunity, we do so to our cost.

Letters to the editor

investigation of supersol urged

by HENRY S. ROSENBERG, Q.C.

Dear Editor:

I read with interest your comments on the Supersol misfortune in Israel (Commentary, August 28th, The Canadian Jewish News). It is an ill wind that doesn't blow some good. I feel that this incident may serve to correct a wrong situation and, in the long run, it will help Israel and the Zionist movement.

Mr. Rosenberg is a prominent Toronto barrister and leader in the Jewish community.

I join with you in repeating that all the Canadian directors acted in good faith but I would not grant a blanket release from responsibility so readily. Sometimes it is possible to be guilty of such a degree of negligence as to have it considered almost equal to intention. I would like to see an investigation into some of the transactions between Supersol and the other companies referred to. Surely the contracts were not entered into without the knowledge of some

of the Canadian directors. How much investigation did they make before authorizing the contracts?

I feel that the whole matter of private investments in Israel should be considered at the next Zionist Convention. Members of the public should not be in a position of being urged to invest money under the sponsorship of the Zionist Organization and influenced by a number of glamorous names when, in fact, the Zionist Organization takes no

steps to check on the venture which it recommends.

The economic officers of the State of Israel who are stationed here should confine their activities to giving information to those individuals who wish to go to Israel to invest and in encouraging industries and other undertakings which might be useful to Israel. It is very good for Israel to have individuals with know-how and capital to increase Israel's economic activity. If these individuals wish

to approach others who have confidence in them and in their activities, to become associated with them, that is their privilege. It is, however, unwise to have a large nationwide public company organized like Supersol in which no individual has very much of a personal investment or a personal interest, collect money from the public merely on the strength of names and sponsorship. Investments in the future of Israel should be made by the purchase of Israeli bonds. When

a bond is purchased there is a definite return to the purchaser and the money is made available in Israel so that the Israeli government and the authorities and experts on the spot can determine where the money can best be used in the interests of the development of the country. The Zionist Organization should, as a matter of policy, decide that it will sponsor only the various Israeli appeals for gift dollars and the appeal for bond dollars, and no others.

auto criticism of orthodox jew

by I. J. CHARNES, Q.C.

Dear Editor:

I deem it advisable to express the following views at this time in the hope that they may provoke some thought on the part of those concerned with the survival of traditional Judaism and thus further the interests and advance the cause of Orthodoxy.

I must state that although some of my views will not be accepted as Orthodox, I nevertheless do consider myself as such and am so considered by others. I have practised the legal profession for over 35 years and have never been at my office on Saturdays or holidays. My children have a university education, practice professions, and are Orthodox in thought and practice. I may add that I have been active in Young Israel for over 30 years and filled the office of president for a number of times.

It is because of my great concern for the perpetuation of the traditional way of life that I feel

compelled to state that, notwithstanding my respect for its learning and sincerity, present day Orthodox leadership leads with eyes closed. It fails to realize that it tries to perpetuate the ghetto practice and the ghetto thought, which is an impossible and undesirable task.

To illustrate, I confine myself to three areas of activity in which, in my humble opinion, it fails to discharge its functions as required by the exigencies of the situation.

In the first place, in its application of religious regulations to 20th century living, it simply refuses to recognize that things have changed. But no one can deny that things do change. The present generation of Jews wants to take, and is entitled to take, full advantage of modern technological improvements and conveniences. It wants to, and must be, a part of the general social environment. The Jew of today is not, and cannot be, confined within the peripheries of the Jewish Community.

It is therefore necessary to re-examine the regulations and customs accumulated during the

many centuries when life was entirely different from what it is today. Some of these regulations are inapplicable, others are needlessly cumbersome and make Orthodoxy unattractive. Our leaders, if they are at all concerned with spiritual needs of the vast majority of present day Jewry, with the survival of Judaism as a religion of the whole Jewish people and not of a small fraction of it or of a sect within it, should courageously re-examine the regulations and customs and eliminate everything that is not in the essence of Judaism.

We live in an age of freedom of conscience, freedom of thought and freedom of speech. Orthodox Judaism must meet this challenge. It must meet it by welcoming enquiries, and by seeing to it that those who answer the enquiries have the necessary education and background to give satisfying answers. Our leaders a century ago failed to meet the challenge of the Haskalah, with devastating results. Present day leadership ought to profit from those mistakes.

When we examine two other

areas, one dealing with its relations to non-Orthodox groups and the other relating to the State of Israel, we find that in this age when the activities of all reasonable men are expected to be guided by the spirit of broadmindedness and tolerance, Orthodox leadership in its relations both with the State of Israel and the Conservative Movement seems to be governed by the spirit that prevailed three centuries ago.

It seems that the Conservative wish to enter into a dialogue with the Orthodox but the latter refuse to hear them.

I am satisfied that many of the Conservative leaders are just as sincere in their efforts to perpetuate traditional Judaism as are the most worthy among the Orthodox. They merely have a different approach to attaining the common end. If such a dialogue were to take place, Conservatives might be brought closer to the right and Orthodox leadership might learn to appreciate the mentality of the majority of Jews living in present day society.

Furthermore, Orthodoxy today has an opportunity to bring the vast majority of Jews living in Israel under the influence of organized religion and thus attain a political voting majority in the state. If we could place all children of the Oriental Jews (who are themselves religious) into religious schools, and have the parents join religious organizations, we could extend the influence of religion over the majority of the state. We cannot do this alone. However, if we were to receive the cooperation of the Conservatives, we, together, would be able to raise the necessary funds and would have the necessary organizational facilities to effect this common goal.

I believe that it is possible for Orthodoxy to find a modus vivendi with the Conservatives, because the majority of the latter's rabbinic leadership is made up of Torah-true Jews in the Orthodox sense. They approved some modifications to attract American Jews to Judaism. In Israel this may not be necessary, and their schools in Israel may not be more to the left of Mizrahi

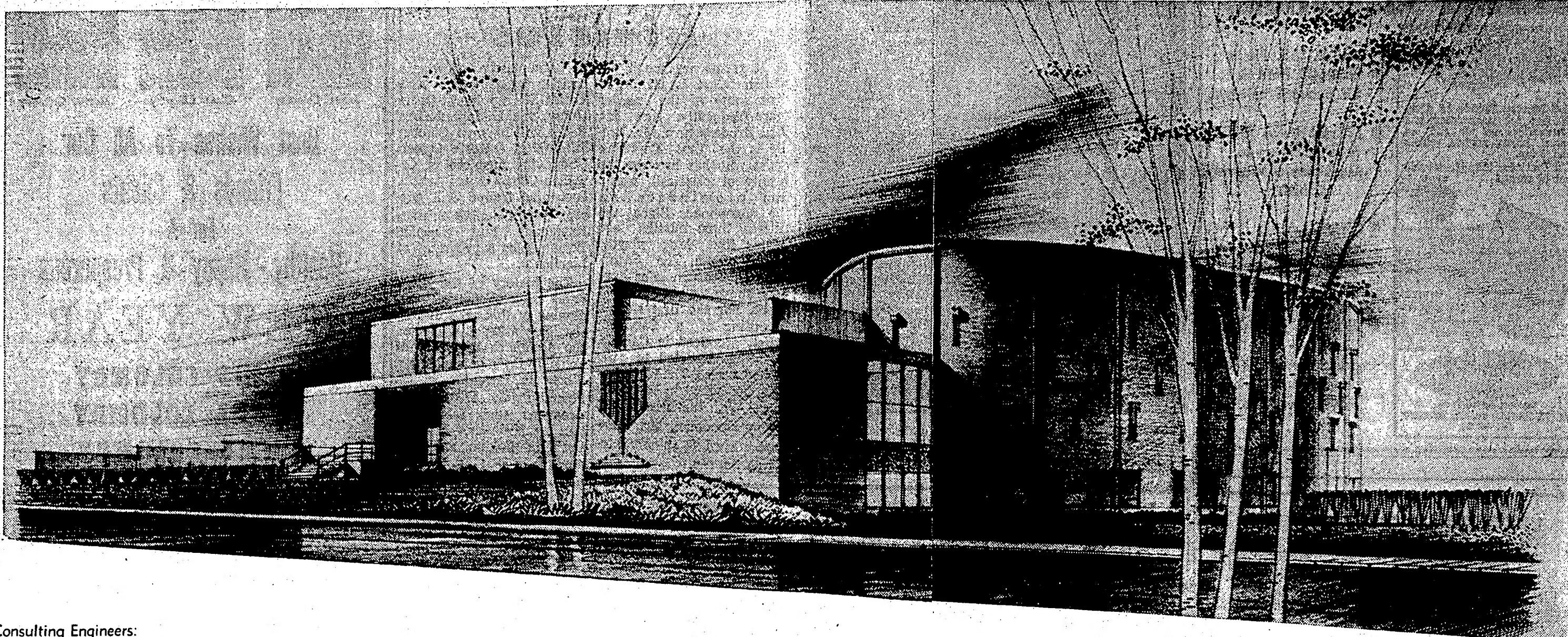
schools than these are to the left of the Aguda.

Another great error is being committed by Orthodox leadership. Orthodox leaders wish the public life of the State of Israel to be regulated by the Torah — that is, according to their own interpretation of it. Of course every observant Jew would wish this to be so. Every observant Jew would wish all others to be as observant as he. The way to attain these ends, however, does not lie in threatening, as have some of our leaders, to disassociate themselves from Israel. It is essential for the survival of world Jewry, as well as of Israel, that no group must, ever, even threaten to disassociate itself from the state as a means of enforcing its views.

In conclusion, let us admit, frankly and openly, that Jewish leaders in the past did react to changing conditions by reinterpretation of the Law and that this reaction is now needed more than ever. Let us bear in mind that bigotry does not bring anyone closer to the true path and that inertia may be an error, which is fatal.

Mr. Charnes is a member of the City Council of Montreal and a leader in the Young Israel movement.

shaarei shomayim synagogue to build new edifice



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opinions

NORTH - AMERICAN JUDAISM: between modernism and tradition

by DR. S. B. ULLMAN

A great struggle is taking place in Judaism, especially in American Judaism. It is the quiet but determined struggle between modernism and tradition.

The large majority of American Jews follow the former trend. Only a small minority continues to follow tradition.

The modernists are subdivided into three large groups: Reform, Conservative, Reconstructionists, who are active in the Conservative movement.

There is no doubt that these three movements have an enormous impact on American Jewry. Their members belong to the largest synagogues and communities.

They state that they build their ideologies as the result of modern scientific research. (At least, they desire their ideologies to be in accordance with modern scientific findings.) They protest they wish their beliefs to be in accordance with the latest discoveries in science. This is their chief argument, presented in different forms.

This was also the contention of those first Reformers in Germany who wished to adjust their Judaism to the liberal spirit of their times. And this is the argument of the youngest of these modern movements, Reconstructionism.

The Reconstructionists are, at least, as dangerous as the members of the Reform movement for the continuation of Jewish tradition. They are the most active and most influential.

An important leader of modernism is Professor Mordecai M. Kaplan, the greatest opponent of orthodox Judaism. His ideas are strongly opposed to the fundamentals of orthodox traditional Judaism.

Without a doubt, Professor Mordecai M. Kaplan founder and recognized leader of Reconstructionism, has made a tremendous impact on the thoughts of modern Jews, especially in America.

Not only in his position as a rabbi of a modern congregation but also as a professor at the Theological Seminary of the United Synagogues has he influenced many young rabbis. His incessant efforts, numerous publications, books and his own journal, *The Reconstructionist*, have helped make him a prominent person who has influenced willingly or otherwise many leaders of modern Judaism. As a lecturer and speaker, he attracted large audiences.

It is remarkable that so very few have tried to contradict or refute Dr. Kaplan's main thesis. I should like to analyse some



The author, Dr. S. B. Ullman, a native of the Netherlands, well known pedagogue, is chief consultant of Toronto's Bureau of Jewish Education and Registrar of the Jewish Teachers Seminary.

of Dr. Kaplan's ideas on which he built his new system of Judaism, known as Reconstructionism.

One of the major aims of modernists is to remove all that is supernatural from religion. This, however, is not a modern conception. History tells us that through all time there were skeptics who had miracles and the existence of the supernatural.

This movement is being re-kindled now and Prof. Kaplan is one of the torch bearers in his fight against supernaturalism.

There is no question that Judaism is based on the Tanakh, the Holy Scriptures. Tanakh is the foundation of our Talmud and our whole philosophical and religious literature, in short the entire Jewish civilization. Everybody knows that a great part of the Tefillah are taken directly from the Tanakh or built on the Tanakh. Judaism without the Tanakh is unthinkable and devoid of all content.

Unequivocally Dr. Kaplan's ideas definitely contradict all the descriptions of God — God's attributes and characteristics as described in the Tanakh and explained by our sages and religious philosophers, i.e. the famous commentators of our Tanakh. The description of God, His attributes and characteristics, given by Abraham, Moses, David, Solomon, Isaiah, Jeremiah, Ezekiel and all the other prophets, belong definitely to metaphysics. They all describe in detail a transcendental Personal Being, who is One and "Melech."

God, described by Dr. Kaplan and his followers, is not this living God of Israel. Many people doubt seriously if we even are allowed to call those "processes and relationships that make for human welfare" with the name of God!

It appears to me that Rabbi Jacob B. Agus was absolutely correct in his criticism of Dr. Kaplan's ideas: "Kaplan does write in places as if God were effective in existence, solely through the efforts of man." Incidentally, isn't this a deification of man? Our prophets fought strongly against deification of man.

Concerning Braysht, we do not doubt that the entire description of extraneous miracles of our Holy Scriptures is supernatural. "By the word of the Lord were the heavens made..." (Psalms 33:6).

This idea of a supernatural creation, created by a metaphysical, transcendental Personal Being, penetrates the whole of the Tanakh and, of course, all our later literature. In all that is told about Cain and Abel, the Flood, and the Tower of Babel, we find that the Torah describes God's intervention on a supernatural level. We are told that God spoke to human beings and reacted to their answers. That is definitely supernatural.

All that is told about our Fathers Abraham, Isaac, and Jacob is so inextricably interwoven with supernaturalism that it is impossible to remove this without destroying the whole description. If we try to eliminate all supernaturalism from these descriptions, what we have left is a tale of some nomads or Bedouins who traveled about in the deserts between Mesopotamia and Egypt.

After we have deprived our Fathers of all supernaturalism and of their metaphysical relationship with a transcendental Personal Being, we have degraded them to roaming and fighting nomads.

Why do we want to teach the American Jewish child their adventures, their struggles for

food and water for themselves and for their flocks? That is all which remains after eliminating all that is supernatural!

Why should a child be interested in their struggle for life? Why should he follow the examples set for him by these nomads? Why should he love them more than the Pilgrim-Fathers? Why should he accept the teachings of his ancestors, if they are to be nothing more than the adventures of a group of nomads who wandered back and forth, from south-west Asia to north-east Africa?

If all the teachings of our Fathers are merely the product of imagination, why should a modern sport, dance and film loving youth be interested in them?

Do Professor Kaplan and his followers do not understand that this supernatural relationship between God and the Prophets is the only thing which is important. That and nothing else makes our Tanakh holy!

If we were to eliminate from the history of Moses all supernaturalism and every metaphysical relationship with a transcendental Personal Being whom we call God, what would remain of the figure of Moses, who was the greatest leader of men that had ever lived? This gigantic and heroic figure would crumble to the level of one of the leaders of the many tribes of nomads who were searching in the desert for an oasis for themselves and their flocks.

One of the well-known modernists among Bible-scholars writes that he went to study the way of life of the Bedouins, especially their poets and the manner in which they transmit the poems from one generation to another. He writes in all seriousness that in this way he hopes to shed light on the work of our prophets, especially on those who left poetic works.

How futile all this is! Imagine someone, wanting to understand how Beethoven created his marvelous works, going to Bonn and Vienna to study the life of some band leaders and pianists. Were he to study these musicians the rest of his life, he could not find the smallest fraction of a solution of the mysterious riddle that was Beethoven.

How endlessly more difficult is the mysterious miracle of prophecy. Where did they have this power to protest constantly and persistently against violence, idolatry, pride, perversion, adultery and licentiousness? Only a supernatural power could have given them this tremendous force which we admire in Samuel, Nathan, Elijah, Amos, Isaiah, Jeremiah and Ezekiel and all the other prophets, to fight for justice and truth.

Dr. Kaplan says that we have no written historical records of the works of our Prophets. Is not the Tanakh a written record? Has Professor Kaplan more trust in the records written by Tacitus, or by Treitschke (the opponent of Herman Cohen), or in the works of Toynbee? They all were or are famous historians. How they have falsified Jewish history!

A student who attended my lectures at the Institute of Jewish Studies remarked once: "Why do they believe every scratch on the stones they find in Egypt or every sign they find imprinted in clay in Babel, and yet do not believe the clearly written records in our Tanakh?"

This young student very clearly described the schizophrenia of many scholars in the Science of Judaism.

Would these fighters for truth and justice, the prophets of Israel, have written many times, "God said to me" or "This is

the word of the Lord" when it was not true? Their words and deeds are the proof that they were really trustworthy. Only supernaturalism makes understandable their great influence on humanity.

If Jewish educators continue to remove supernaturalism from the teachings of Judaism (as they already are doing), it will be a grave danger for the continuation of Jewish religion and for the survival of the Jewish people.

Tanach without supernaturalism is not Tanach — Judaism without Tanach is not Judaism. The Modernists, Reform, Conservative and Reconstructionists have one thing in common: they have broken with tradition.

They say that they believe in prophetic Judaism. This is not so. The Prophets proclaimed emphatically that the people must keep the Sabbath holy. They emphasized the observance of the Holy Days. They urged man to preserve the laws given by Moses, in the name of God, to the Jewish people. They insisted that we observe strictly all the ethical and moral laws. They objected strongly to, what we call, modern sex life which leads to adultery and other transgressions of the basic laws of Judaism.

In their disregard of all these directives, the modernists have broken with tradition. It is the observance of this tradition which has kept us alive as the Jewish people. All the peoples who surrounded us, those in whose environment we lived, have disappeared: the Assyrians, Babylonians, Persians, Romans, the Greeks — all have vanished.

Only we, the Jewish people, have survived and, among us, only those faithful to the tradition, remained alive.

The ten tribes disappeared from the world scene. There are discussions in the Talmud concerning their return in the distant future, based in prophecy, both in Israel and in the Gola, Hayamim! Meantime they are cut off from the main stream of the Jewish people and Jewish religion.

The Sadducees and the Essenes both deviated from the central idea of Judaism and they, too, have ceased to be.

The Hellenists in various forms, both in Israel and in the Gola, failed to perpetuate the Jewish tradition.

They, too, have vanished from the scene. Even the Karaites, who were orthodox in some of their concepts (particularly in regard to their acceptance of the Written Law), have all but disappeared.

An established fact is: only those who remained loyal to the Jewish tradition have continued until now.

From this one may draw the conclusion that only those who remain loyal to the Jewish tradition will continue as the Jewish people, will exist forever as Jews.

We received our tradition from East-European Jewry. There is no doubt that the real essence and strength of East-European Jewry was its strong belief in revelation and prophecy. Above and before all, this was the central and prime power of East-European Jewry, just as it had been the driving force behind all the foregoing centers of Jewish gravity.

Those who remain true and devoted to Tanach and Talmud in their traditional orthodox interpretations are the future of the Jewish people.

We may say emphatically that everything in East-European Judaism, which had been dear in their time to Spanish and

Babylonian Jewry, had been cherished by our Prophets, and by our Sages in the Mishna and Gemara (Bavli and Yerushalmi), by the Germans, by Maimonides and Nachmanides, by Rashy, and Rabenu Gershon, by Yehuda Halevi and Ibn-Gabriel, by the Wilna Gaon and by the Baal Shem Tov, and by the leaders of the Hasidism and of the Mithnagdim, and by those of the West European orthodoxy, should be cherished by American Jewry as the Jewish tradition from which we may not deviate neither to left nor right.

Tanach, our Holy Scriptures, is full of overflowing with ideas and concepts which for so many ages have been cherished by the intellectual giants of the Jewish faith, by the spiritual leaders of Biblical, Talmudical Judaism in its rabbinical and orthodox-philosophical interpretation.

In sharp contrast to the modernists, they observed, strictly and meticulously, the Sabbath and all the testaments. They obeyed strictly the laws regarding sexual relations, they regarded both marriage and family life as holy and sacred institutions.

There is no doubt, that they disapproved of many things which are considered "modern" and "enlightened" in today's America. Many of these "new" ways of "modern" life would have been considered an abomination in the eyes of all the above-mentioned great sons of our people, the spiritual giants of Israel.

These spiritual giants of Israel kept the Kashruth-laws. Without exception they tried not to be like the Gentiles. They believed in the Torah, in the written and oral law. They believed, everyone of them, in re-



Take vigorous stand on Modernism Versus Tradition issue: the Commonwealth's Chief Rabbi Dr. Israel Brodie.

velation and prophecy. Contrary to modern trends in Europe and America, they all loved to retain our special heritage and to preserve the special features of the Jewish nation, which set it aside from mankind in general. They insulted themselves against the civilizations of the majority.

These commandments and laws of the Jewish Religion have protected the Jewish people in the darkest of its existence. These commandments and laws have sustained them and given them the strength and power to continue to suffer this long and painful Galuth.

These ideas, thoughts, laws and commandments were essential then and remain essential today. They were viable forever.

Our heritage came in contact with the cultures of Assyria, Babel, Egypt, Phoenicia, Greece, Rome, Moslem and Christian, Spain, Germany, France, Russia, Italy and lastly the Anglo-Saxon and Anglo-American cultures.

Nevertheless, we have succeeded in escaping assimilation and disappearance, we have preserved the essence of Judaism, its main ideas, its central thoughts, its commandments and its practices through all these cultures.

adventures in judaism

FIRST JAPANESE RABBI

TOKYO, (JCMS) — Hiroshi Okamoto, the first Japanese to become a rabbi, has returned to his native Tokyo after attending for five years the Hebrew Union College — Jewish Institute of Religion (Reform) — in Cincinnati.

The son of an agnostic father and a Buddhist mother, he first became interested in Judaism after the war. He had graduated from the Naval Academy, but saw service for no more than a month before hostilities ceased and he was purged along with other members of the officer caste.

The spiritual conflicts created by the defeat of Japan and again by the outbreak of the Korean war, he says, impelled him to seek a system of law, a creed, with unchanging, eternal values. He began to read the Bible and was specially attracted by the recurring theme of individual responsibility in the Book of Ezekiel. However, it was when he came across Dr. Leo Baeck's work, "Das Wesen des Judentums" ("The Essence of Judaism"), the only one of its kind available to him in Japanese translation, that he decided that Judaism would answer his particular need.

Gradually he learned to read Hebrew, attended army services organized by American chaplains and took lessons with a Jewish refugee from Eastern Europe, as well as pursuing studies on his own. In 1957 Rabbi Okamoto was granted a Scheuer Interfaith Scholarship by the Hebrew Union College after unsuccessful attempts to study in Israel and in an Orthodox Yeshiva in Chicago.

Just before he left for the United States he married a Japanese girl who sympathized with his interest in Judaism and, as they had not yet become converts, they were married by a Jewish layman at a modified ceremony. After two years in Cincinnati Mr. Okamoto received the degree of Bachelor of Hebrew Letters and was formally admitted to the candidacy for ordination.

At this point he, his wife and his elder son became converted according to Orthodox practice by a Beth Din headed by Dr. A. Guttmann and with Dr. Jakob Potuchevsky as one of its members. His second son was born a Jew.

Rabbi Okamoto's stay in Cincinnati culminated some months ago in his graduation as Master of Arts in Hebrew Letters and the award of semicha.

His immediate problem is to find accommodation within walking distance of Tokyo's synagogue at the Jewish Community Centre — Rabbi Okamoto does not travel on Shabbat — and to find a Jewish home where Japanese influences will not inhibit him from such practices as laying tefillin and his wife from marking Shabbat by lighting candles.

Rabbi Okamoto told the JCMS correspondent here that he supports that sector of the Reform movement which favours a return to a more traditional outlook, because he believes that if Reform Judaism is to survive as a religion rather than merely a branch of humanism, it must have more halachic content.

toronto's great event

SHAAREI SHOMAYIM: TURNING OF FIRST SOD

John D. Fienberg, President of Toronto's Shaarei Shomayim Congregation, announced that the Turning of the First Sod ceremonies for the building of a new synagogue will take place this coming Sunday, September 13th at 2:30 p.m. at the new site at Glencair Avenue immediately east of Bathurst Street. Shaarei Shomayim is one of the largest orthodox synagogues on the continent.

"Through its relocation program, Shaarei Shomayim hopes to meet the challenges of a modern world and provide inspiration for the creative renewal of our moral and spiritual resources," Mr. Fienberg said in announcing the Ground Breaking ceremony.

The Honourable Allan Grossman, Minister of Reform Institutions; His Worship Philip G. Givens, mayor of the City of Toronto; William R. Allen, Q.C., Chairman of Metropolitan Toronto Council; Norman C. Goodhead, Reeve, Township of North York; will participate in the ceremonies. Rabbi Gedalia Felder, President of the Rabbinical Council of Ontario; Rabbi Bernard Rosenzweig, President of the Toronto Rabbinic Fellowship for Community Affairs; and Cantor Nathan T. Adler will also participate. The main address will be delivered by the synagogue's spiritual leader, Rabbi Walter S. Wurzbarger.

YOUTH PROGRAM STRESSED

The new Shaarei Shomayim Synagogue will be located on a 2½ acre lot on the north side of Glencair Avenue. The main sanctuary will be in the shape of an ellipse and will accommodate 900 people, but can be extended at special occasions to hold approximately 2,000 people. Special accommodation will be provided for youth and adult study, worship and cultural activities together with a spacious library and a chapel to seat 100. Shaarei Shomayim is noted for its youth program and the new physical facilities are being designed to encourage and enlarge this aspect of synagogue life.

UNIQUE POSITION

Shaarei Shomayim Synagogue was founded in 1929 in the northwest section of Toronto, and its present building at the corner of St. Clair Ave. W. and Winona Drive was completed in November of 1949. The erection of a new synagogue is now necessitated by the movement of a bulk of its membership northward.

Shaarei Shomayim maintains a unique position in today's Canadian Jewish Community as a leading bastion of orthodoxy. It has demonstrated how loyalty to tradition can enrich every facet of life in the modern

world. The Congregation's Rabbi, Dr. Walter S. Wurzbarger, is editor of Tradition, a Journal of orthodox Jewish thought, published in New York City by the Rabbinical Council of America and also serves as Honorary President of the Rabbinical Council of Canada.

From among the Shaarei Shomayim membership have risen a number of important leaders of the community. The President of the Congregation John D. Fienberg, is also President of the United Jewish Welfare Fund of Toronto. Mr. Meyer W. Gasner, Vice-President of the Congregation, is Chairman of the Central Region Congress.

How It Will Look

Toronto's new Shaarei Shomayim Synagogue will be located on a 2½ acre lot on the north side of Glencair Avenue, east of Bathurst Street, with a frontage of 276 feet on Glencair Avenue.

The main sanctuary will be in the shape of an ellipse and will accommodate 900 people. The bima in accordance with tradition will be centrally located and the seats will be arranged in concentric rows around it.

The Main Social Hall will have a multiple function of auditorium, social hall and sanctuary and can accommodate 1,000 people.

Special accommodation will be provided for youth study, worship and social activities in the form of Classrooms and Multi-Purpose Rooms. Shaarei Shomayim is noted for its youth program and the new physical facilities are being designed to encourage and enlarge this aspect of synagogue life.

A spacious library, a Chapel to seat 100, a Board Room, Administration Offices, are some of the additional accommodation.

The parking lot will accommodate 200 cars. The building will be electrically heated and air conditioned. It will be faced with brick and stone and will be set back from the street to provide an interesting landscaped foreground.

Conforming to the ideals of Shaarei Shomayim, the architectural treatment will utilize the best in modern technology but carefully avoiding transient fads.

Committee Appointed

Mr. John D. Fienberg, president of the Shaarei Shomayim Congregation, stated that the following committees have now been formed:

1. Construction Committee — Max Sharp, Chairman; Joseph Tanenbaum, Associate Chairman.
2. Campaign Committee — John D. Fienberg and Meyer W. Gasner, Co-Chairmen.
3. Membership Committee — Nat Lieberman and Bernard Kurtz, Co-Chairmen.
4. Building Finance Committee — Bernard Kurtz, Chairman.
5. Building Publicity and Public Relations Committee — Julius A. Shapiro, Chairman.
6. Educational Facilities Committee — Joseph Levine, Chairman.
7. Property and Amalgamation Committee — Saul Sigler, Chairman.
8. Furniture, Fixtures and Equipment Committee — Samuel J. Sable, Chairman.
9. Julius A. Shapiro is chairman of arrangements for the Turning of the Sod ceremonies. — Myer Dorn is executive director of the congregation.

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the lively arts

THEATRE
MUSIC • FILM

By D. COHN

• Claire Bloom, Charlie Chaplin's English protegee in Limelight, finally has shed her ingenue image. As Mrs. Rod Steiger and mother of a 4-year-old daughter, the 33-year-old actress lives in a quiet, tree-shaded section of Brooklyn Heights in New York City. Her new role will be in The Outrage, coming shortly.

• A singing team famous in Holland are the Tieman Brothers who also call themselves The Rhythm Devils. They come from Indonesia.

• Sydney Chaplin, co-star in Funny Girl, carries the look of success very well. He is not anxious for people to know all about him, because that would take out all the glamor of show business. His father, Charlie, also was of this opinion.

The younger Chaplin considers himself a romantic. He doesn't like the ending in Funny Girl, where Fanny and Nick divorce. After all, he says, it's a play and should have a happy ending. He is married to Noelle

Adam, French dancer, and they live on New York's Central Park West. They have a four-year-old son, Stefan. When not onstage, he likes to play golf.

• Burial service for Gracie Allen was Episcopalian. She was born Catholic. Since George Burns, her husband, is Jewish, he could not be buried alongside her in consecrated ground had she been buried as a Catholic; he could do so under Episcopal rites.

• When Jackie Mason worked in Atlantic City, he took Sen. Pierre Salinger to a kosher restaurant for lunch.

• Sophia Loren wears a tattered dress in Judith; it was designed by Roman designer Gia Raminini.

• Earl Wilson says a tourist walked up to Groucho Marx and asked if the Marx brothers were really brothers. "Certainly," Groucho said. "All but two of us, who are sisters. Which two, we've never been able to find out."

• Jerry Lewis says a pharmacist is the guy in the white coat behind the soda fountain selling dollar watches.

• Seymour Rexsite, president of the Hebrew Actors Union in New York, announced that a performing arts center will be erected next year. It would contain a theatre for the presentation of Yiddish classics, a museum for stage memorabilia and two schools, one for acting and one for musical composition.

Founded in 1900, the Union has more than 250 members. At its height, during the 1920's and '30's, the enrollment was 1,500. Twenty-one theatres presenting Yiddish productions flourished then in New York and on the road.

This season, only three playhouses are available. In memory of 320 Yiddish actors killed by the Nazis, the Hebrew Actors Union will publish a book entitled "Kedoshim" in December. Yiddish text is by Zalman Zilberzweig.

• The Four Ayalons, comedy-singing sensation from Israel, are being dubbed the Israel "Ritz Brothers".

• An Israel film won the silver medal at the first

Military Festival at Versailles, France, recently. First prize went to Sweden; third, to Britain. Among the 26 European nations participating were Yugoslavia, Roumania, Turkey, Gen. Koenig, hero of the Battle of Bir

Hakim in the Western desert, headed the jury. Israel presented four short military films. The one chosen was: Assault on the Objective.

• The America-Israel Cultural Foundation has granted 260 scholarships for the coming year, with 33 special grants to new immigrants. This covers all fields of music, including conducting and composition as well as painting and sculpture.

• Twenty-five-year-old Joan Guillo of the New York Met. will be Carmen at the Israel National Opera.

• There is a great demand for the Hebrew recording of My Fair Lady.

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A VERY HAPPY AND PROSPEROUS NEW YEAR 5725

STORY OF A BOY

LONDON (JCNS) — The story of a Jewish boy, which refers compassionately to the Jews who were singled out for destruction by the Nazis in the Brest area of France during the war only because they were Jews, has appeared in a children's book published in Moscow this year.

The story, "The Child of Brest," by S. S. Smirnov, is included in the book "Beretskaya Krepost'" ("The Brest Fortress"),

300,000 copies of which were issued by the publishing house Bet-skaya Literatura (Children's Literature).

The collection of stories in the book is obviously based on authentic experiences of the German occupation and partisan warfare. This open recognition of the special martyrdom experienced by Jews is so rare in Soviet literature that the book deserves mention.

NEW ELECTRIC POWER

HAIFA, (JCNS) — Two new electric power plants now being built in Haifa will use American equipment instead of the German equipment bought for power generating stations in the past.

The first of the two 125,000 Kw. units will be in use by 1966 and the second by 1967. They will cost \$115 million (about £13½ million). They are being built to meet the need for increased electric power as a result of the operation of the national water carrier.

The purchase of the American equipment was made possible by loans from the Agency for International Development and the American Export-Import Bank. The German equipment previously bought showed deficiencies, especially during the running-in period.

KEEP SMILING

THE TOE THAT PINCHES

Gruenberg, Jewish refugee from Nazidom, was on a streetcar in Amsterdam, where he overheard two Germans discussing Hitler.

"Do you know," said one of the Germans, "Hitler is not as bad as his enemies make of him. The trouble with Hitler is that he is his own worst enemy".

"Not while I am alive!" shouted Gruenberg.

WHAT'S UNDERNEATH COUNTS

Four Jews walked into a restaurant in Leipzig and sat down at a table. After being silent for a few minutes, the Jews became articulate.

"Oi," groaned the first.

"Oi, vey," murmured the second.

"Nu, nu," echoed the third.

The fourth—jumped up from his chair and said in a low but emphatic voice: "If you fellows don't stop talking politics, I shall leave immediately".

EITHER WAY THE SAME

Simon: How is business?

Katz: How can the men's clothing business ever be here?

Simon: What do you mean?

Katz: Here's the situation. In summer it is so hot that people hesitate to venture out, while you stay in the store and lose money. In winter it is so cold that people are afraid to leave their homes, while your expenses go on and you lose money.

Simon: Why then keep your store open?

Katz: If I close up, how will I make a living?



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HUMAN RELATIONS

Excessive Spanking

DR. ROSE N. FRANZBLAU

QUESTION: I always considered myself a permissive mother for my two daughters, 8 and 9, until I visited my close relatives in Austria and was greatly impressed by the excellent behaviour of their youngsters and the way they were punished.

I brought from there a small old-fashioned carpet beater, ideally suited for spanking. This change of treatment has led to endless quarrels with my mother-in-law, which is the reason I am soliciting your opinion.

My new method is copied to the letter from what I have learned abroad. Whenever one of my daughters misbehaves, I take her to my bedroom and calmly explain the reason for the punishment. Then, completely unmindful of her pleas and begging, I take firm hold of her and lay her across my bed. Her panties are taken down and the skirt is raised. I then spank her on her naked bottom as hard as I can with the carpet beater and do not stop until here buttocks are thoroughly bruised and swollen.

When I finish, she is given a few minutes to quiet down. Then she has to tell me why I punished her, apologize for her misbehaviour and beg my forgiveness, which is readily granted.

ANSWER: It is one thing for a parent in a moment of anger to lash out in a slap or a spanking. Children do not like to be hit. Nobody does. But they see their parents as human beings who aren't always in control of themselves.

If the parent can get angry and hit out, then the children can forgive themselves when they get frustrated and hit out at a playmate or a sibling.

Spanking as a regular form of punishment only teaches the child that it hurts. It does not teach the child how to discipline herself. As a matter of fact, spanking gives the child a weapon against the

parent. She can say to the parent, "You hurt me, and now I'm going to hurt you even more by not obeying you."

When the spanking becomes ritualized and is performed with a prologue, a stated procedure, and an epilogue, as you do it, then it ceases to be only a form of punishment. It begins to have deeper meaning and significance for both the parent and the child.

Unfortunately, when this type of treatment is long continued, it becomes highly enjoyable to the child and very much desired by her. The spanking comes to represent physical closeness with the parent.

You are a permissive parent only in that you are permitting yourself the freedom to hurt and scar your children, both physically and psychologically. This kind of permissiveness bespeaks a psychological problem which needs handling much more important than the normal behaviour of your growing children, as does the sadism involved in the beating that leaves the child's body bruised and swollen.

It is not required for the purpose of punishment and indicates pleasure derived from doing the beating and viewing the results.

Furthermore, the inconsistency between being beaten and then having to ask for forgiveness for their misbehaviour must be very confusing to your children.

The children's grandmother is absolutely right in her disapproval of this behaviour. You too, must have some doubts about it, or you wouldn't have asked for advice.

Before the guilt for your behaviour becomes too great and too punishing to you, you ought to get some counseling. You will learn how to comport yourself in relation to your children and how to get them to respect you without indulging in physical brutality.

RECIPE OF THE WEEK

HONEY CAKE

1/2 of a 1-lb. loaf stale white bread

3 eggs, separated...

1/2 cup honey

1 teaspoon cinnamon

1/4 cup chopped nut meats

1/4 cup suet, finely chopped

2 cups peeled and sliced apples

1/2 cup seedless raisins.

Break bread into small pieces,

cover with water until well moistened, then squeeze dry. Beat

egg yolks with sugar, gradually

adding the honey until the mixture is light and golden. Add

yolk mixture to softened bread

together with nuts, suet, cinnamon, raisins and apples. Beat

egg whites until stiff and fold into the batter.

Pour into a greased 1-qt. baking dish and bake for hours in a moderate, 350 degree, oven.

Makes 5 or 6 portions.

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Mayor Charlotte Whitton, dynamic mayor of Canada's capital city, is one who firmly believes in matching her deeds to her words. She gave tangible demonstration of this in Toronto last week-end when she was Guest of Honour at a glittering Israel Bond Reception at the home of Mr. and Mrs. W. Bernard Herman which was attended by several hundred community leaders. After delivering a brilliant and moving address on her impressions of her recent visit to Israel as a guest of the government, Mayor Whitton was the first to make her own commitment for purchase of an Israel Bond, to assist the young State's program of

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are bonds in more than just the ordinary financial sense."

Mayor Whitton declared, "They are bonds bought in the interest of human freedom and democracy all over the world, not just in Israel."

Shown here are:

Front row, left to right:

Mayor Philip Givens, and

Mayor Charlotte Whitton.

Back row, left to right:

B. Bernard Herman, Mrs.

Herman, Mrs. Bert Godfrey,

Mr. Bert Godfrey (General

Campaign Chairman, State

of Israel Bond Organization of Toronto).

YOUNG, OLD—WHAT'S THE DIFF?

BY RUTHIE

Was it George Bernard Shaw who said youth was wasted on the young? Was it Ponce de Leon who sought the Fountain of Youth? And we're still looking for that Shangrila. Just recently a British doctor devised a pill to stave off old age by about twenty years.

Nu, so what happens after the twenty years?

Old age? Gay shoin (go already)! You're as old or young as you feel. How many people in their twenties walk as though they're carrying the burden of the world on their shoulders? And there are boobies (grandmothers) who don't look it.

Feeling your age is something else again.

I wish I had a photo of every female getting out of bed in the morning. First peeps out a toe, then a foot, and after a kreks (groan) the other one; when you bend your knees it sounds like splinters crackling, and when you try to raise yourself you think better of it by rolling out of bed. From then on, it's a matter of time till you're standing squarely on your feet.

That's when you determine to go on with calisthenics. So you limber up with a knee bend or two and groan, "That's for the birds," — or else you feel much better. Anyway, it's good for your morale.

But you won't take the chance of looking into the mirror yet — at least, not until you've got your lipstick on. Then, presto, twenty years gone with the wind.

All this makhareika (doing here and there) is fine. In fact, it's necessary. Nobody should give in to neglect, physically or mentally. That's what keeps you young, not trying to find an illusory fountain of youth.

The secret is — what you yourself think of yourself. If you feel you're a drip, then maybe you are one. If you think you're gorgeous (even if you're the only one who thinks so), good for you. At least you're wearing a smile.

But even an attempt to retain the first flush of youth can become absurd.

What about the mother who dresses like her daughter? So whom is she kidding? She can wear the same style dress, but probably two sizes larger. Or if she's thin and tries to look like a chippie, her face seems older by contrast. At any rate, nothing helps. You're bound to add ten years to whatever age she claims to be.

No one wants to die young. Yet no one wants to be old. So how do you bridge the gap?

One way. Don't think of your chronological years. You could mature gracefully, you know. If your bones creak when you walk, dance a rumba to the beat of castanets. If your new set of teeth chatters tell yourself it's better than none. If you're thinning on top, wear a postiche; they're in vogue (you should see my mother-in-law strut). If you're on the plump side — well, your better half likes you zoftig (plump). If you're slim, you have no worries. And if your face shows a couple of wrinkles, who cares? They're character lines. Your hands are worn looking? Never mind, you still are the best pie baker on the block.

So quit knocking yourself out. We all get there sooner or later. Meantime — enjoy, enjoy.

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SCHEMA ON JEWS

(continued from page 4)

image of God. The attitude of man towards God as Father and the attitude of man towards man as brother are so closely connected that any negation of human brotherhood carries with it or leads to the negation of God himself with whom there is no respect of persons (cf. 2 Par. 19, 7; Rom. 2, 11; Eph. 6, 9; Col. 3, 25; 1 Petr. 1, 17). The first commandment is in fact so interwoven with the second that we cannot be acquitted from our debts unless we ourselves wholeheartedly acquit our debtors. Indeed, it was said already in the Old Law: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" (Mal. 2, 10); the same is even more clearly reaffirmed in the New Law: "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him that he who loveth God love his brother also." (1 Jo. 4, 20-21).

Impelled by such love for our brethren, let us consider with great diligence views and doctrines which, though in many points different from ours, in so many others, however, carry the ray of that truth

which gives light to every man born into this world. Thus we embrace also, and first of all, the Moslems who worship one personal and recompensing God and who in religious feeling as well as through many channels of human culture came closer to us.

34. (Any kind of discrimination is to be condemned.) In consequence, any theory or practice which leads to discrimination between man and man or between nation and nation, insofar as human dignity and the rights flowing therefrom are concerned, is devoid of foundation.

It is imperative, therefore, that all men of good will and Christians in particular abstain from any discrimination or vexation of human beings on grounds of their race, color, social status or religion. As to the Christians, the Holy Council solemnly entreats them "to behave seemly among gentiles" (1 Peter, 2, 12), and if possible and insofar as it depends on them, to maintain peace with all men (cf. Rom. 12, 18) if they enjoin them, moreover, to love not only the neighbor, but even the enemies, should they think to have them, that they should be in truth the sons of the Father who is in heaven and who makes his sun rise over all (cf. Mt. 5, 44.45).

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